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The CHRISTIAN CENTURY

A Journal of Religion

August Survey of Books

A Chinese View of Christian Unity

By T. Z. Koo

English Churchmen and Churches

Paul Hutchinson

Truth, Troth and Trust

An Editorial

Fifteen Cents a Copy—August 7, 1929—Four Dollars a Year

The CHRISTIAN CENTURY

August 7, 1929

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On Catching a Train

Trust Charles M. Sheldon to make an original suggestion with a flavor of the sensational and a basis of experience and good sense. This idea of his is really startling. The thing he wants to turn around is the Sunday morning service. Put the sermon first. If one part of the service is to be considered as preparatory to another, let the sermon be preparatory to worship rather than the worship preparatory to preaching and hearing a sermon.

Such an arrangement would be a climax, if the worship is real. The preacher could come to his preaching with his mind fresh and clear. If he comes straight from his study it will be all the better. He will be more in the mood to say exactly what he means, rather than to use words in an evocative and liturgical sense.

But what about the people who come in late? They would miss the beginning of the sermon. Well, what about the people who come late to a lecture? If they want to get it all, let them come on time. It is just as easy to be prompt as to be late. Promptness is not a generalized habit, except with a very few people. Everybody is on time for the things that they consider important and that they know will not wait for them. Few of the people who come late to church ever miss their trains, and fewer still miss ocean steamers.

The present universal arrangement of the service is doubtless a device framed by preachers, unconsciously perhaps, to furnish a margin of permissible tardiness. People who come late may miss the music and the prayers and the Scripture reading but, after all, they get "my sermon," which is the main thing. But is it—except to the preacher? And ought it to be? And will people ever learn to come to church on time if the preacher's attitude, whatever he may say about it, suggests that the service is only gradually getting underway from eleven o'clock until eleven thirty, and that the real business does not begin until he begins to preach? A great many more people would come late to the railroad station if they knew that they could run after the train and catch it any time within half an hour after its scheduled hour of departure.

I make special mention of this article because, for some reason, it did not get prominent mention on the cover. The big item there is T. Z. Koo's article, and it seems to me well worth the prominence that is given to it. There is no subject on which the Christian world is more in need of light, and—Lux ex Oriente.

Do people read more frivolous books during August than at other seasons? The August survey of books seems to give little encouragement to that idea, except for a rather giddy section on "people and places" which fits the vacation mood. But why Sicily and Central America in August? Can't one be hot enough without planning a trip to the tropics at this season? But why should we read light literature in the summer? Probably we do not unless we are light-minded. We have more time than at other seasons to read what we please, and if we read light stuff it is because we are light people. The real test of anybody is what he does when he can do what he likes.

The editor, at any rate, has resisted the temptation to deal with easy topics and has plunged into theological depths. Perhaps he finds them cool. The first paragraphs of the editorial suggest that a vigorous mental mood will be necessary for a full and critical reading of it. I think I will postpone it until a lake breeze springs up.

THE FIRST READER.

The CHRISTIAN CENTURY

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EDITORIAL

ENLIGHTENED public sentiment in Canada, no less than in the United States, is protesting with increasing vehemence against the policy of the Dominion government which immensely increases the difficulty of prohibition enforcement along the border.

Canada Gives Aid to Our Whiskey Rebellion

If liquor had to be smuggled out as well as smuggled in, the rum-runners would have a double hurdle to jump. As it is, the Dominion government grants lawful clearance papers to liquor laden vessels bound for American ports in which their cargoes cannot be lawfully landed. As a matter of international law, this is perhaps quite different from permitting the shipment of arms to a rebel faction in a friendly nation, but its practical effect is much the same. It is reported that many Canadians feel that their government may properly continue its policy of granting clearance for liquor shipments to the United States until the United States makes a more serious effort to enforce its own dry law. We do not know what they mean by a serious effort if the present attitude of the administration cannot be so described. But aside from that question, it does not seem to be the function of a friendly neighbor to pass judgment upon the methods which we employ in the enforcement of our domestic laws and the degree of success which attends the effort, or to set up standards of efficiency which we must attain before it abandons a policy which makes success almost impossible.

Friendship Should Be Able To Meet This Test

IT WOULD seem to be an elementary and indispensable maxim of international courtesy—not to put the matter upon the plane of law—that no government should permit the lawful exportation, to a friendly power, of any commodity which cannot lawfully enter a port of that power. No two individuals living as neighbors could continue on cordial terms if one of them habitually and knowingly harbored and aided marauders who made nightly attacks upon the

other. The rum-runner is guilty of a criminal act when he lands his cargo in the United States. Our officers are after him. Cover of darkness, the speed of motor boats and the narrowness of the Detroit river make him hard to catch. And as soon as he lands on the opposite shore he is again a legitimate merchant ready to apply for, and receive, the clearance papers which signify that the Dominion government has given its blessing to his enterprise as he sets forth to repeat his criminal act. It is the custom for governments to grant to each other extradition papers by which criminals may be brought to justice in the jurisdiction in which the crime was committed. It is scarcely consistent with the spirit which prompts such cooperation for a neighboring nation not only to harbor known criminals but to afford them governmental facilities for the repetition of the offense.

Prohibition Has a Poor Press

EVEN the most casual reader of the papers can scarcely have failed to note that any evidence of failure, or of incomplete success, of prohibition enforcement, or any episode involving the shooting of a rum-runner or the searching of some prominent citizen's yacht which was behaving suspiciously, gets a much larger headline than does the most significant achievement in the direction of enforcement. A rather obscure item, buried at the end of a news article in a metropolitan Sunday paper of overwhelmingly wet proclivities, says: "The American dry patrols have virtually driven the rum-runners from the Detroit river." This piece of information comes from Ottawa. It may be a slight over-statement of the case, but if it contains enough truth to be worth printing at all it is certainly important enough to be worth the headline which it did not get. The Detroit river is the gateway for a great part of the illicit liquor which enters this country. It is not likely that that gateway has been entirely closed. But if the statement quoted contains even an approximation to accuracy, the prohibition enforcement officers have done something that deserves plaudits and acclamations. Handi-

capped by inadequate resources, by the presence of traitors in their own ranks, by a noisy hostile minority behind them and a blatant and unfriendly press determined to play up every shortcoming and minimize every achievement, they have had a task of the utmost difficulty. They still have. But it is cheering to know that at least one critical observer, who is in close enough touch with the situation to write newspaper articles about it and get paid for them, gives them credit for having virtually driven the rum-runners from the Detroit river. Ottawa ought to know, as well as anyone, whether this is true, for Ottawa gets a revenue tax of nine dollars a gallon on all the hard liquor that comes over the border.

Step Right Up to the Counter And Get Your D. D. Degree

ADVERTISERS of cheap academic degrees sometimes offer their wares to prospects who do not appreciate the favor. One of this class has recently sent to this office a letter received from a Boston address in which the writer, who has "had the honor of being made a member of the board of regents of a southern university," outlines a plan by which the degrees of doctor of divinity can be secured without residence work for the trivial sum of two hundred dollars. The system is simplicity itself. You pay one hundred dollars down. You choose one of several "optional courses." Nothing is said about any instruction or examination, but you present a thesis of ten thousand words (about three sermon-lengths). And then you pay your other hundred dollars and get your degree. Monthly payments can be arranged if desired. The name of the institution which makes this generous offer is not divulged by its Boston regent. When will people begin to get some common sense, as well as common honesty, about this matter of degrees? A university degree, whether earned or honorary, is supposed to be like the stamp of the mint upon gold, a certificate of quality and value which everyone can believe because not everyone can make. But if mints were as common and as irresponsible as diploma-mills, the eagle on a slug of yellow metal would scarcely even create a presupposition that it was worth the amount stamped upon its face. As long as any considerable part of the public allows itself to be impressed by the fact that a man has been dubbed "doctor"—no matter by whom or what—doubtless there will be a field for the institutions which will do the dubbing in consideration of a "tuition fee" of two hundred dollars. But the price is too high. Degrees just as good can be got for ten.

Two Types of Interdenominational Relations

THIS is a strictly factual statement of two incidents which can carry their lesson without note or comment. The small town of Belen, N. Mex., had a community church for some years as its only Prot-

estant religious organization. A Disciples evangelist "launched a campaign for a strictly New Testament church" (quoting the Christian Standard). Opposition developed, not unnaturally. The Disciples who were members of the federated church were drawn off. "Out of the issues of this campaign, amid every opposition, there were added ten converts, making a congregation of about fifty to lead out for the reclamation of Belen to Christ. Under such preaching, without compromise and with hard-hitting blows for the plea, churches can be established anywhere and at any time." A minister is desired for this new and promising congregation. "Only the truest to the plea will be given consideration." In Duluth, Minn., the First Baptist and First Christian (Disciples) churches, having had friendly contacts and finding that they were doing the same work for the same community, appointed representatives to consider methods of closer cooperation. After a period of joint services, a combined committee was appointed to draw up plans for a merger. The movement was encouraged by Jesse M. Bader, the Disciples' national secretary of evangelism and also by the Baptist leaders. A detailed plan has been prepared which calls for the complete union of the two congregations for all purposes of work and worship, while retaining the formal organization of the old bodies for certain minor purposes and leaving both groups in connection with their respective missionary agencies. It is believed that this plan will undoubtedly meet the approval of the congregations, and that the resulting union will not only increase the efficiency of the Christian forces in the community but will help to point the way toward union between Baptists and Disciples in other places.

The Foolishness of Preaching

A CRITIC who has had wide experience as the editor of popular magazines, and who claims to have made a two-year study of the church situation, has reached the conclusion that the worst thing about the church is preaching. He figures that something like 20,000,000 sermons are delivered annually before long suffering congregations in the United States alone by about 215,000 persons most of whom are not conspicuously qualified to say anything that their hearers do not already know or to say it with sufficient eloquence or persuasiveness to justify the saying. His suggestion is that each denomination secure the writing of a limited number of the finest sermons that can be produced by the most competent sermonizers and furnish these to pastors to read to their congregations. The proposal is not new. Addison's Sir Roger de Coverley had the parson in his parish church select good sermons by eminent divines and read them. But his was, on the whole, not such an effective ministry as that of Goldsmith's famous parson in "The Deserted Village" before it was deserted, though the latter was probably not superior to the other in his personal homiletical resources. If the

sermon is not a literary work of eminent merit, the preacher should at least be able to say with Touchstone, "A poor thing, but mine own." There is undoubtedly a tremendous volume of poor preaching inflicted upon a patient public, and it is not surprising if sometimes the public ceases to be patient and first strays away and then stays away. But the remedy for poor preaching is not no preaching, but better preaching. If it is regrettably true that many preachers now are too small for the position of spiritual leadership which they occupy, one shudders to think to what still smaller dimensions they would shrivel as the mere readers of other people's sermons.

Providing Facilities For Fasting

A FEW weeks ago we received the printed prospectus of a worldwide movement for the promotion of fasting as a means of spiritual discipline and enlightenment. "Worldwide" was the term applied to it, but at present it seems to be confined to its leader in Chicago and a few disciples. The document contained a rosy picture of the beneficent results which could be obtained from total abstinence from food for protracted periods and expressed the hope that there might be established in Chicago a center for the world's most complete "facilities for fasting"—whatever they are. The crowning feature of the present campaign, which was forecast in the prospectus and is now reported by the daily press as about to be inaugurated, is a retreat into the mountains of Colorado for a ninety-day fast—"the fast to hunger." It would seem that that name for a fast of three months involves no exaggeration. As usual in cults which promise regeneration, rejuvenation, spiritual illumination and physical rehabilitation, the followers include all sorts of chronic "seekers," from those who will try anything once to those who are convinced that they have found the one secret of the perfect life. The large lady who hopes to "reduce" seems to have as reasonable a hope as any for the realization of her desire. Sometimes it appears that "The Pied Piper of Hamelin" is a parable, and that whoever sounds his whistle can assemble a company of the bored or the discontented and charm them into following. The greater the folly, the greater the evidence of the spiritual hunger, even to desperation, of men and women who do not find satisfaction in the ordinary ways of the world. Los Angeles, with its well deserved reputation as the mecca of fantastic cults, may well be green with envy if Chicago becomes the world's center for "facilities for fasting."

Commercializing Indian Primitive Customs

WELL meaning persons, who are perhaps over-anxious to advance civilization by coercive measures, from time to time appeal to the government to put a stop to the old ceremonial practices of the American Indians, their corn dances and snake dances,

and make them live up to the teaching given to them in the schools provided by the government and the missions. The reply is that the Indian may be the ward of the government but he still has a right to think his own thoughts, sing his own songs, wear his own costume, and preserve his ancestral traditions, and furthermore that there are esthetic and social values in the old cultures which should be preserved. The answer has cogency so far as it concerns those observances of the old traditions which are maintained spontaneously and practiced in good faith. But the exploitation of them as a side-show curiosity at western county fairs and on "frontier days," is a different matter. It is chiefly against this undignified and demoralizing commercialization of the primitive practices of their race that the Episcopal convention of Sioux Indians, meeting at Mission, S. D., recently protested. With this protest one cannot fail to sympathize. There are in the United States a considerable number of Indians who are educated, Christianized, civilized. They may be less picturesque than their ancestors were who wore war paint and feather head-dresses, but they are worth more to themselves and to the country. It is no more to be regretted when Indians advance from picturesque savagery to the status of normal and intelligent citizens than it is unfortunate that the Negroes in the United States have left behind their voodoo rites. It is all very well to abstain from dragging reluctant Indians up to the level of Anglo-Saxon culture by the hair of their heads, as it were; but it is even more important to discountenance all efforts to keep them primitive for our amusement and to commercialize their colorfulness.

Truth, Troth, and Trust

THE FIRST two pages of Professor H. B. Alexander's new book, "Truth and the Faith," proved so provocative of thought that it seemed more profitable to lay it down at that point—though be sure it will be resumed with eager interest—and follow out independently the trains of reflection for which those pages furnished the point of departure. The immediate theme is the relation of knowledge to faith. Which principle shall we adopt: "Credo ut intelligam," or "Intelligo ut credam"? Is faith the necessary preliminary to knowledge, or knowledge the indispensable foundation of belief, or are they mutually exclusive? Professor Alexander uses less hackneyed and more assonant terms: truth and troth. Troth implies trust, as truth implies knowledge. But truth and troth are practically the same word; not merely similar in sound but derivatives from a common root. It is worth considering, therefore, whether knowledge and faith, or truth and trust, and not relatives and correlatives rather than rivals.

The pursuit of truth implies the seeker's apprehension of nature, or the world-order, or some specific part of it, as responsive to the mind's effort to

understand it and as trustworthy in the sense of maintaining and manifesting its own character so that it can be understood. Even a world conceived as a constant flux and flow of ceaseless processes that never eventuate in any state of finality or repose, but remain an endless "becoming," must preserve its consistency and keep faith with its observers. Otherwise observation can be nothing more than the gratification of idle curiosity as to what will happen next, and an experiment which gives one result today might yield a wholly dicerent result tomorrow. To put questions to such a world by scientific methods would be equivalent to circulating questionnaires in a mad house. But with some hypothesis of confidence in the reliability of the world-order as giving sane and consistent answers to our inquiries, the mind may proceed with the intellectual task of trying to understand it. And that is what the scientific mind does.

Faith, or trust, in relation to human beings, or in relation to a divine being whether conceived as a transcendent personality or as an intelligent but impersonal world-order, is a condition of emotional stability growing out of assurance that the objects of faith maintain and manifest their true characters. It is the response of feeling to personalities apprehended as trustworthy. It may begin with evidence falling far short of demonstration and grow with accumulating evidence, or in spite of it in the case of minds not habituated to the processes of critical thought. But in any event, trust is an emotional response implying an apprehension of trustworthiness sufficient to form the basis of practical attitudes and programs of action. Truth (or the search for truth) and trust are thus the obverse and reverse sides of a single process.

The acquisition of truth, however purely intellectual its technical processes may be, generates its own emotional accompaniment, a feeling of satisfaction and safety in a world which, to the casual eye, is filled with disturbing and discordant phenomena. This deep sense of security and peace, growing out of confidence in the behavior of the universe and some degree of understanding of it, must constitute a large element in the motive and reward of scientific investigation. The scientist may think badly of many of the facts and forces of the world, but in reducing them to an orderly system, or even in maintaining the conviction that they can ultimately be reduced to such a system though he may still be far from the attainment of it, he finds a kind of peace which passes his understanding and grows out of it and with it. He can say of the world, Though it slay me, yet will I trust in it.

But trust, whether scientific or religious, whether its object be the uniformity of nature, the benevolence of the world-order conceived as representing the mind of God, or the fidelity of a human individual, must have its knowledge content. In actual experience this does not necessarily come first in the form of ordered knowledge sustained by proof, but the feeling of confidence grows with the accumulation of supporting data. Trust in a friend deepens with increasing evi-

dence of his trustworthiness, in emergencies as well as in the long and steady pull of commonplace circumstance. Your friend keeps his troth with you. The world manifests its reliability by its responses to the inquiring mind and to our daily dependence upon it. It answers our questions truthfully when we inquire diligently and listen patiently. We set foot upon it boldly and live tranquilly in the midst of its mysteries. It is often puzzling but never capricious, often baffling to our unskilled approaches but never unreal. Prolonged experience of the various types that we call religious confirms what was at first perhaps but a limited and tentative confidence in the operation of spiritual forces. These are varied aspects of similar processes—the establishment of both understanding and confidence through the observation of behavior.

Any type of behaviorism which involves the denial of the significance of thought and feeling and the interpretation of the human world in terms of matter and motion is a reduction of all values to terms which are themselves valueless. It is, in fact, not an interpretation at all, but merely a description of the one aspect of phenomena which it is easiest to describe but which, if that were all, would make them not worth describing. But this shallow theory has no monopoly upon the good word, behaviorism. The term may be much more properly used to signify a recognition that those values which are discoverable in nature and in persons must express themselves in conduct before they can become estimable and measurable and be a sound basis for the emotional reactions which alone give value to the whole human enterprise. For the purpose of studying particular phases of activity, it may be desirable to simplify the problem by segregating the muscular and mechanical phases of human activity from the experiences of thought and feeling, as it is desirable, in studying anatomy to concentrate attention for a time upon the nervous system and ignore the muscles and bones, or upon bones to the exclusion of nerves. But no neurologist was ever foolish enough to deny the existence of muscles and bones because his own investigations were confined to the nerves.

A behaviorism which denies the reality of thought and feeling robs behavior itself of all importance by robbing it of meaning. A behaviorism which relates behavior to thought and feeling exalts behavior by making it the vehicle and the symbol of that which gives meaning to life. And what is true of the behavior of human individuals is equally true of the behavior of the universe. To know how its mechanisms work is a legitimate object of the most searching inquiry and the most careful measurement. But to react to it emotionally with trust to match its trustworthiness and with some sense of its significance in a total scheme of things which is more than an intricate mechanical operation, is to advance from knowledge to wisdom.

It is imaginable that there might be two schools of thought in the interpretation of painting: one in-

sisting that, since paintings consist of paint and since the act of painting consists of spreading paint on canvas, the whole process is essentially muscular and mechanical; the other holding that, because art is the expression of ideas and emotions, the paint does not matter. The folly of both would be patent. The truth would lie not in a compromise between the two, but in a synthesis of their insights. Muscles, mind and emotions must collaborate; otherwise there will be no art of painting.

Similarly, the scientific and religious views of the world are not in opposition except as one or the other is misunderstood. Neither can stand alone in an age of intelligence, any more than truth can be sought and found without trust, or trust can be cultivated apart from truth. The analysis of any complex process or phenomenon always tends to create the temporary illusion that the elements which are discovered by analysis exist separately, and the concentration of attention upon one of these factors tends to create the even more serious illusion that nothing else exists at all. For that reason one always needs to alternate between the consideration of parts and the consideration of wholes. The microscopist should raise his eyes occasionally and look at the scenery. The mystic should study sometimes the methods of science, and the scientist should become aware that his emotions are a part of himself. Mystic and scientist are both men, and man cannot live without both truth and trust.

English Churchmen and Churches

(EDITORIAL CORRESPONDENCE)

London, July 10.

ONE OF the first men I sought out in London was Mr. James Middleton. The chances are that but few Christian Century readers ever heard of Mr. Middleton. But as I reached here the town was humming with talk of the extraordinarily efficient organization which had carried the labor party to victory in the general election. And Mr. Middleton is the man who stands with his hand on the throttle of the labor party machine. Officially, he is the assistant secretary of the labor party. The Right Honorable Arthur Henderson, his majesty's secretary of state for foreign affairs, appears in public as the party secretary. For years before Mr. Henderson was made secretary, the post was held by the man who is now the Right Honorable Ramsay MacDonald, his majesty's first lord of the treasury, which is, being interpreted, prime minister. But for twenty-five years, in fair weather and in foul, while the party was coming into being and while the party was coming into power, the assistant secretary has been Mr. Middleton. And the men who know what goes on behind the scenes in British politics were a unit in telling me that if I wanted to get at the real

organizing genius of the labor party, Mr. Middleton was my man.

Mr. Middleton gave me a large part of a morning, and then took me with him to the labor party club and gave me free entry there. We threshed out the recent election, and the history of the party up to the election, until I felt certain that there wasn't a great deal more to be learned. In the course of that long conversation I touched on the part which the church has played in preparing some of the present conspicuous leaders of the party for their political careers. Mr. Middleton gave me, with enthusiasm, the "local preacher" background which many of them have. But when I asked him whether the church continues to exert a powerful influence on labor, he answered in the negative. "No," he said, "especially in the case of the younger generation of voters, the church exerts very little influence now. The war finished all that. There are, to be sure, individual parsons who bore themselves through the war in such fashion that they can command a hearing now. But for most of them, the ranting of the war days has cut them off from much consideration by those who now furnish the drive for our crusade." (Incidentally, the labor party movement still is a crusade. But that's another story.)

I have thought of that remark a great many times since, and have tried to test it beside my fleeting—and too superficial—experiences in the churches of this land. Whether the reason that Mr. Middleton named is the right reason, I have no way to judge. But I fear his conclusion is justified. Except in separated instances here and there, one cannot help feeling that the churches of England, established and free, exert very little direct influence on English people who are less than 40 years old.

My first Sunday over here I attended a colorful service in Liverpool cathedral. The cathedral is a joy to visit. It is still in the building; the congregation is confined to the transept and a single temporary balcony. But the vast choir and the towering altar are complete, and if ever glorious architecture is to awaken a new interest in religion, the Liverpool cathedral should do it. Yet, despite the fact that this was a gala service, attended by the judges of the Liverpool courts in their robes and wigs, and the high sheriff in his velvet breeches, and by various aids and attendants in preternatural dignity, with special prayers of rejoicing for the recovery of the king, the cathedral was hardly half full.

City Temple, London, is probably the best known free church in England. Dr. Norwood was preaching the morning I was there, and the weather was ideal. Yet the lower floor of the church was not full, and only a handful sat in the gallery. And the following Sunday, at the King's Weigh House church, the man who is sometimes called the best preacher in England, Dr. Orchard, preached to a congregation that was far from capacity, and that seemed not to contain over a dozen men and almost no young people. The size of congregations is not much to go on, I

admit. And evening congregations in London are generally larger than those in the morning services. But it is also true that the talk about people staying away from church because of lack of good preaching sounds thin when one contemplates vacant pews in Dr. Norwood's and Dr. Orchard's congregations.

The service at Dr. Stuart Holden's church in Portman square seemed, on the Sunday morning I was there, to be much more what one would expect in a famous church in a world capital. How much the desire to join in thanksgiving for the king's recovery may have had to do with the size of the congregation I have no way of judging; Dr. Holden referred to it, in his sermon, as a cause for the presence of many not customarily in church. But the church was practically full, barring the gallery, and the number of young people, almost all of whom took a hearty part in the extremely low church service, was noticeable. There was little sense of religion running on its "survival value" in Portman square.

The only real crowd I have seen at a religious service over here was at the funeral of General Booth. Then, to be sure, a great part of the ten thousand who managed to get into the Albert hall were Salvation Army personnel. But if all the poke-bonneted lassies and red-jersied soldiers had been kept out, the place would still have been full, for thousands failed to gain admission. Yet even there, the atmosphere was not fully satisfying. There was, to be sure, an affirmation of triumph over death which made the three-hour meeting a moving one. But the sensitive listener could also feel an undercurrent of bitterness, spiritually separating many of the leaders who united in their tributes to the dead general, which will be enough to destroy much of the Army's effectiveness and esprit de corps unless there comes a swift change.

However, this is not the whole story, even as my brief contacts have shown it. There are considerations to be weighed on the other side; weighty considerations. For example, the Quakers. I don't suppose that the attendance at Quaker meetings has shown any astonishing increase in London recently. But I have seen enough to let me know that the Quakers stand in a new position of regard so far as the thinking of thousands of Englishmen is concerned. The Quakers of England came out of the war with a clear testimony—bought by many of them at the price of years in prison—and this war-disillusioned generation reckons it to them for righteousness. Add to that the distinguished and unceasing service which the Quakers are rendering in the mining regions, and you have a basis for what will inevitably develop into a new popular tradition of loyalty to principle and good samaritanism.

Or consider the Student Christian Movement. I am not able to speak about this in terms of membership, but I would not be surprised to find that the membership is not as large as once it was. Yet it is impossible not to be impressed with the caliber of the men and women this movement is enlisting in its leadership. The books it publishes are, on the whole,

the best that are being produced in their field in England. Its conventions are looked to to mark the line of advanced thinking among students. There is none of that atmosphere of last ditch defense that has so characterized various student religious bodies in the United States in the last five years. If the S. C. M. is any portent, the churches of Britain and their missions will get their full share of the best that England's colleges have to offer, at least during the now discernible future.

That suggests another consideration which should be taken into account. One cannot travel far within the church life of England without being impressed with the wealth of the intellectual resources that are at the command of religion. The other night Sir Henry Lunn was kind enough to invite me to attend one of the quarterly dinners of the staff of the magazine which he edits, the *Review of the Churches*, a journal now almost as well known in the United States as in England. It gave one pause to look over the group around that table—a group containing, among others, Principals Selbie and Garvie, Canon Lacey, Professor Mathews, Dr. Carnegie Simpson and Dr. Scott Liggett, Canon Storrs and the bishop of Plymouth, Dr. Norwood and Dr. W. C. Poole—and to reflect that all this wealth of learning was at the disposal of a single paper. No church can be in any real danger of total, or even of a protracted partial, eclipse that has minds of this sort in its service.

I felt the same thing even more strongly a few hours later when, by the friendly interposition of Mr. Arthur Porritt, the editor of the *Christian World*, I was able to spend two days in the annual theological conference held by the Congregationalists at Queen's college, Cambridge. The experience of living "in residence" at a Cambridge college was in itself something to remember, and in the future I will insist that it confers an educational distinction upon me which the other members of our *Christian Century* staff can hardly hope to equal. But I felt like thanking God and taking courage when I found that the seventy or eighty men at Cambridge had come there, not to consider the deficits of boards or the best method of conducting an every member canvass, but to spend hours in discussion of such topics as "Comparative Religion and the Christian Idea of God," "The Person of Christ as Determining the Idea of God," "The Fullness of God—Father, Son and Holy Spirit."

The ministers at Cambridge were men of rare intellectual power. Unless my judgment is hopelessly muddled, Professor C. J. Cadoux, who gave the paper on the person of Christ as determining the idea of God, is certain to be one of the recognized leaders of Christian thought the world around before he has gone much farther in his career. The other men on the program were almost equally impressive. At the same time, the pastors gave evidence of wide reading and deep thinking on the subjects under discussion. And some of them showed a passionate implication in the issues involved which made it sure that their ministry must be a growingly dynamic thing.

Whatever the outward aspect of affairs in the churches may be, I simply do not believe that it is possible for them to become moribund if the spirit I discovered at Cambridge comes to represent any important part of the British ministry.

PAUL HUTCHINSON.

The Siamese Twins

A Parable of Safed the Sage

WHEN I go to the Circus, I Concentrate on the Big Top, but I do not neglect the Side Shows. And at Various Times I have paid the fourth part of a Shekel to see that Curious and Tragick Phenomenon which is known as Siamese Twins. For many years ago there were Two Men who were Brothers, born in Siam, the name of one being Chang and the other Eng, and they were Joined together at Birth, and never separated. And these I beheld when I was a Little Lad, for Barnum had them in his Great Moral Show. And since then I have beheld a Number of other pairs of such Twins. And I have been interested to discover that they are Quite Dissimilar in Mental Ability and in Tastes and in Disposition. And it seemeth to me that a Study of these Twins would do something by way of Putting a Crimp into some Modern Theories of Heredity and Environment. For these Twins have the same Heredity, and are believed to have sprung from a single pre-natal Ovum; and they have never had any Environment for a single minute that was not the same. But when I talked with one pair of these Twins, named Millie-Christine, I learned that Millie liked Ice Cream and Christine did not, but as they had one Stomach, Millie could eat Ice Cream and give Christine the stomach-ache.

And I went with a friend to see a pair of Twin Lads who were born in the Philippines, and were joined together from their birth. And the Circus had to provide them a Teacher, for the Law required that they should be in School. And one of the lads liked Books and the other did not.

And I said unto my friend, There is much in Heredity, and much also in Environment. But Personality is still a Mighty and Significant Fact. We may not be able to define it, and still less may we be able to account for it. But with Identical Heredity and Identical Environment, Minds still are not wholly Similar.

And he said, What dost thou make out of that?

And I said, This is what I make of it, that we have other duties than those that lie in the spheres of Eugenics and of securing a favorable Habitat for the development of Character. There must first be Character to develop. And I discover that the dear Lord Jesus put his emphasis upon that very fact.

And he said, That seemeth unto me a good point. Thou evidently hast given some thought unto this matter. What else by way of reflection hast thou

considered in the matter of these United Twins and their sort?

And I said, When I consider that Chang and Eng were both Married, and married unto two different women, and that both were fathers of families, I am impressed with the fact that there are experiences in life which are wholly proper, but where one may not desire the constant companionship of even his very nearest friend.

VERSE

The Unfinished Symphony

A spinning clot of ooze and slime,
With a core of fire and a shroud of murk,
Whirled through the void in the dawn of time
When the Lord had finished his first day's work.

Two spirits lean over the rail and peer
At the ugly, lifeless thing. Said one:
"I never saw such a ghastly sphere.
This is the worst that the Lord has done.

"A clod of mud and a flicker of fire,
So unlike heaven, and yet so near it.
From that foul mass of steaming mire
Never can come a living spirit."

The other said: "I think not so.
Far down the future I seem to see
Living creatures that come and go
With a will of their own. And whether it be

"That the Lord will do some strange new deed
In kindling them by his inbreathed breath,
Or whether it happens that the seed
Of life lies hid in this stuff of death,

"I cannot tell. But a race of men
Will arise and seek, though their light be dim,
For beauty and truth and love, and then
They shall rejoice like the seraphim."

But the first one laughed as again he spoke
And downed the prophecy with a thud:
"There is nothing in fire but ashes and smoke,
And only dust can come from mud."

* * * * *

Who knows that human heart and nerve—
Life as we live it and death as we fear it—
Are the topmost reach of the soaring curve
That started in mire and climbed to spirit?

If hope and love grew out of the flesh,
As flesh grew out of the steaming clod,
Shall life not slip through the prisoning mesh
To loftier levels still untrod?

WINFRED ERNEST GARRISON.

A Chinese View of Church Unity

By T. K. Zoo

CHRISTIAN unity is increasingly engaging the attention and thought of churchmen all over the world. In China and India, in the Protestant countries of Europe, and in North America, one will find this urge towards unity expressing itself in manifold ways, some practical and others merely sentimental. I believe the time has come for those who are interested in the matter to speak out their mind frankly.

Consider first, why, when everybody is agreed that unity is desirable, it is yet so slow in coming.

Religion is a matter of the spirit. Its chief function is the nurture of the spiritual life. Now the spirit is personal and one of the attributes of personality is individuality. The individual spirit in his relationship with God needs freedom. The higher the spirit climbs the greater becomes the need for freedom. That is why so many of the great spirits of the ages have lived without rather than within the conventional, the organized and the uniform in their day.

Uniformity Impossible

It is clear then that we are barking up the wrong tree when we try to secure Christian unity on the basis of uniformity. Except among the world's unthinking masses we can no longer force men's spiritual fellowship with God into a uniform channel expressed by a uniform set of dogmas, a uniform order of the ministry and a uniform system of worship. To try to secure unity on this basis is to me a hopeless task because it negates one of the great principles of the spiritual life, the principle of freedom and spontaneity. Today the Roman Catholic church is still one only because she has the wisdom of wide toleration of differences within her own fold. She has learned her lesson since Martin Luther's time.

There is also a great deal of bluff and insincerity in this talk of unity. Many ecclesiastics in the Episcopal church believe that their own ministry is directly descended from St. Peter and they, therefore, regard ministers of the other churches as not being properly ordained. When these people talk piously about Christian unity what they really mean is that men should all give up their own churches and become Episcopalians. The Methodists exalt the idea of a world Methodist church. One feels somehow that a world Methodist church is not going to unite with other churches no matter how noisily she may talk about Christian unity. Compared to these, the attitude of the Southern Baptists is preferable. They refuse to cooperate, much less to unite, with other churches. With them, at least, we know where we are. While I think their attitude is wrong, it is at least honest.

Further, we need to realize that as long as this question of unity is vested in the hands of the ecclesiastical hierarchy it is difficult of achievement.

The mind of the ecclesiastic is cautious almost to timidity. He is institution conscious and—dare we whisper it?—also somewhat enamored of the dignity of his own office. To wait for unity from his hands you need to have the patience of Job. It is my conviction that Christian unity will come only when the laymen in the different denominations take the issue into their own hands and work it out.

Lastly, the question of unity is also complicated by the existence in some countries of what are known as "established churches." I do not see how an "established church" can unite with a "free" church.

Where to Begin

I am not going to propose another scheme for unity to add to the many already devised by wiser heads than mine. What I wish to do here is merely to direct attention of Christians interested in unity to one point in the problem which thus far seems to have escaped serious consideration.

Christian unity is generally thought of in terms of organic union beginning from headquarters down. Promotion from headquarters undoubtedly helps, but it is not sufficient. We need to begin promotion at another point, namely, the local centers, and work upward. It is in this sphere where the real acid test of Christian unity lies.

Let us suppose we are living in a city with twenty churches belonging to half a dozen denominations. Instead of waiting for unity to come from headquarters, can not these twenty churches do something to make the church in their city one? Let each church maintain its own organization and its relationship to its own denomination. Let it have its own form of worship and church organization. Let it keep its own theology which it considers necessary to salvation. But let it consider the Christian work to be done in that city as one piece of work. Are the churches locally prepared to take this point of view? Are they willing to consider themselves as members of one team in the city? Will they plan their program as one, each fulfilling a part determined in the light of the whole need of the city? Are they willing to pool their financial resources in such a way as to become parts of one budget? Will they accept a generalship which plans with the whole city in view?

Unity by Communities

To me, these questions represent the true test of the desire for Christian unity. Without abandoning one iota of your freedom and individuality as denominational churches, are you willing to come together in any one city, take the whole city as one field, plan your work as one program, and work your resources both in men and money as one group? If this proposal is put before you as a minister or as a layman, what is your answer?

In your answer to this question will be revealed your real attitude towards Christian unity. If even this working unity which does not raise the question of denominational polity and dogma is too much for the churches to consider, then it is a sheer waste of time and breath to talk about organic unity in a larger field. Organic unity is much farther off and more difficult of achievement than this working unity in local centers. To dodge the latter and cry for the former is as useful as the man who overlooks the cake right under his nose and goes for the moon. If we are not prepared to face and accept this working unity, then we are certainly not ready for organic union. To me, this working unity in local centers is the first step towards Christian unity. It is my personal conviction

that once this working unity between churches situated in one center is achieved, the question of organic unity becomes simple.

The dire need in Protestant work today is this working unity between churches in local centers. Uniformity in organization, creed and forms of worship can wait. Anyhow these will not come until our churches are trained to accept the other unity first.

To achieve this working unity, the layman is the important factor. In the sphere of church polity and dogma, the layman may feel like a fish out of water. But to bring the churches in any city into one working unit is distinctly within his province. Have our laymen ever been given a chance to express themselves in this sphere?

Turn It Around!

By Charles M. Sheldon

THIS is a sample of the average church service Sunday morning in hundreds of churches in this country:

Organ Voluntary. (In many cases played while people are coming in.)

Doxology.

Invocation.

Response by choir.

Hymn.

Responsive reading.

Anthem.

Hymn.

Prayer.

Response by choir.

Notices (even when there is a printed bulletin).

Offertory. (Solo during it.)

Hymn.

Sermon (Response by choir).

Benediction.

This is printed straight up and down by the printer at cost of precious page space in this paper, for the purpose of emphasizing the theme of this article which is, "Turn it around!" Note the geographical distance between the organ voluntary and the sermon. Also the spiritual and atmospheric distance. But let us get on with the service before the sermon succumbs to the bad air.

What Is Worship?

There has been, within the past two years, a great deal of discussion in this country, and in Great Britain more than here, about the matter of worship in the churches. The present tendency is towards more ritual and more attention to ceremony in the order of service. But in nearly all the discussion looking towards the emphasis of what is called worship, the general result has been to leave the sermon to the tail end of the service, and create an atmosphere called

worship at the beginning, or at least it looks that way to some of us who are beginning to ask some questions about the purpose of worship and its place in a church service.

What is the purpose of worship? Is it to create an atmosphere of spiritual emotion and prepare the church-goer to listen with a better frame of mind to the preacher's message? Is it simply an opportunity offered the church member or the people in the pews to express subjectively to God the praise and adoration a human being wants to express to the Almighty without any objective end in view? Is public worship in our churches an act similar to the feelings one has often in going to a place of entertainment where the emotions or feelings are stirred, but no resultant action follows the emotional feeling? Is the worship in many of our churches mainly shut up to the singing of some hymns, the reading of scripture, a public prayer by the minister, and the listening to music rendered by a trained group of professional or semi-professional singers?

Or does worship in the house of God mean something that is so different from all this that we are still groping around for rituals and ceremonies to satisfy a vague desire to do the proper thing in a church service? If worship in its deepest meaning is the heartfelt desire and longing of the human soul to find God and enjoy his presence with other believers in the public congregation and then go out into the world to apply the friendship of the divine for the welfare of society at large, then some of us in pulpit and pew feel that we are a long way yet from that form of worship which satisfies the deepest springs of the heart or stirs the most profound longing of our souls. And this can be said without discounting the values that inhere in the past or present forms of church worship. It simply means that the church in America and in Great Britain is not satisfied with a

form of worship that does not express the highest reach of a hungering soul that longs for something more than an "order of morning service."

Consider for a moment the mental and spiritual and physical attitude of the average congregation in the average church in America Sunday morning. It has come to church after a late breakfast, to sit down in a superheated room that has already been used, in thousands of churches, for a Sunday school session, and from which the outside air has been religiously excluded.

A Late-Rising Congregation

This late-rising American church audience comes, for the most part, directly from a reading of a Sunday morning daily that has in it all the up-to-date and detailed accounts of the latest murder, divorce, sport, scandal, society, theatrical, political and crime news which the newspaper men say the people want. The congregation that faces the average American minister on Sunday morning has not come from Sunday morning households where the Bible was read, or where reverent, devotional prayer circles have asked for a blessing on the preacher and a spiritual refreshing for themselves. Indeed, the American preacher would be embarrassed to ask for a show of hands among his flock of all those families that have had family worship before starting for church. They are lucky (or some other word) if, after eating a hearty breakfast and going through the "morning shudder," they can get to church at 11 a.m. by breaking the speed limit in their cars.

This is not an unfair picture of the average congregation that faces the preacher when he walks into his pulpit and starts the order of service. It is a congregation that is sluggish and dull, mentally and spiritually. It went to bed late Saturday night or early Sunday morning after several hours at the theater, the dance, or the movie, and it has come into a room at the unnatural time of eleven o'clock in the morning to sit down and be warmed up to the sermon by something which has been called the "preliminaries." The task that confronts the minister calls for all the powers of an archangel, a saint and a superman. And there are not any such ministers, and never have been.

Put the Sermon First!

In view of these facts which every minister anticipates every time he walks into his pulpit and sees the regular number of paper readers coming into church on top of the Doxology, punctually late, why not adopt a different order of service, something like the following:

(New Order of Morning Worship, to be tried out by some church that is not afraid of something new.)

A hymn of praise.

Sermon. (Not over 25 minutes.)

Silent prayer (by all the congregation).

Responsive reading (bearing on the sermon).

Silent prayer. (Followed by prayers in the congregation.)

A hymn. (Sung without the organ, and softly.)

An invitation to confession and acceptance of the truth in the sermon.

Silent prayer.

Anthem (by the choir, suitable to the occasion).

The offering.

Doxology (standing).

Meditation (seated).

Benediction. (Followed by organ while the people remain seated.)

Yes, why not turn it around? Why not let the emotion and conviction stirred by the sermon at the very beginning create the worship, and not try to create the worship feeling by preliminaries leading up to the sermon? And if the sermon is what it ought to be, why should the preacher omit giving the people in the pews the opportunity to accept the appeal and truth in it and confess right then and there their faith in God and their desire to live the Christlike life?

The Sermon a Means to an End

I have just come from a conference of ministers in the middle west where nearly the entire time was spent in discussing the matter of worship as it is being expressed in the churches at the morning service. And after all the discussion was over, practically every minister present confessed that his mind was in a whirl of uncertainty as to the best way to conduct such a service, and questioning every Sunday the value of the result of his own order of service so far as results are concerned.

There is nothing divinely inspired or God-commanded in a church order of service, and nothing irreligious in making a change in that order. If the American preacher wants results instead of clinging to an established custom, I believe he can get them by letting the sermon stand at the beginning instead of at the end of the morning worship. Create the spirit of worship with the sermon instead of trying to create a spirit of worship leading up to the sermon. Quicken a sleepy and dull congregation into mental and moral and spiritual awareness by an appeal to life which will bring about an attitude, after the sermon, of warmth and spiritual vigor. Give the "poor" sermon a chance! As a matter of fact, if this turning around of the order were to be tried it would make possible better sermons than are now being preached. If the minister knew that his sermon was to be the spiritual hammer that was to break up the cold and mentally solidified minds of the people made so by the morning consideration of everything except the kingdom of God, it seems to me that the average preacher would prepare his sermon with a soul on fire to make it powerful and appealing, instead of feeling as many now do that the sermon on which they have spent long hours of thought will have to fall on minds and bodies more or less jaded by the approach to it, in an air that is heavy with poison, and after fifty minutes of other matter, which in many cases, has not created a spirit of true worship, but has rather dissipated it. Turn it around, and see what will happen!

AUGUST SURVEY OF BOOKS

The Promise of Democracy

THE WESTERN WAY. By Frederic J. Stimson. Charles Scribner's Sons, \$3.50.

IN A SOCIETY controlled by elders, this book would become a bible. It is ubiquitous, it is garrulous, it is worldly wise. But it could hardly be less, since it undertakes to evaluate the democratic way of life as it has been concretely practiced in the western hemisphere. Even apart from age, the author is well prepared for this task: a lifelong student of popular legislation in America, author of a widely known book on the American constitution, for many years professor of comparative legislation at Harvard university, and finally ambassador to Argentine and to Brazil. All this is relevant to the authorship of such a book as the one now under review; for a general judgment upon the defects and virtues of applied democracy is a function of generous experience, if of any value whatsoever. The book abounds in detached bits of wisdom: "Much harm would be avoided and error averted if for all time men, in lieu of saying 'state' would say 'the man (or men) in power, or office'"; when democracy was at last a fact, "it considered itself, and it found that still it was not happy"; "now feudalism did this; it created the individual"; "it must be the way of democracy to rid itself of 'snobbery'"; etc., etc.

But ignoring its urbane *obiter dicta*, what briefly may be put down as the conclusion of the whole large matter? That "one lesson we have taught the older world—kindliness"; that "the great lesson our own democracy is teaching an amazed world is the possibility, economically speaking, of everybody's enjoying a wide and full life in large part free from the primal curse of labor"; that, nevertheless, "democracy has yet done little of what it is here to do"; that "America has not given the world paradise, but the hope of paradise; not the millennium, but the possibility of one. We have stretched the canvas, but the picture must be painted by an older world."

This will make clear that we have here not uncritical and fulsome praise of democracy, but a fundamental and genuine faith in its processes after careful study and far-reaching criticism. Indeed the author has the diverting advantage for such a task, of looking back upon a series of articles published more than 30 years ago, and now checking up on his own evaluations and assessments of tendencies. The mission of democracy as a way of life is to bring liberty, life, and light. We first struck for liberty, then in our reckless attempts to achieve life through legal guarantees we lost, and are constantly in danger of losing, a measure of liberty, and now the task remains constantly before us of utilizing our legal liberty and our economic comfort so as to fill life with sweetness and light: "Granted, we have been materialistic; we have had to be; but on our matter may rest the spirit; our superficial materialism make idealism practicable."

Democracy has gone wholly over to the notion of control, as compared with the earlier emphasis upon individual freedom. The legislatures, and of late the national congress, are the leaders in this direction. The courts, and especially the supreme court, are here rated as of less danger to liberty than the legislature. Property is no longer regarded in any democracy as inviolable. Taxation and police power are the means used to keep persons above property. American citizens pay now more taxes than any autocrat of the past would have dared to assess; but the state renders far more returns in public service than earlier citizens would have dared hope.

So the matter evens itself up in favor of democratic practice, but not without many headshakings. The power of taxation and the freedom to use it have as a sort of final advantage the utility of initiating socialism gradually rather than catastrophically. We can see how we like it before we have gone too far to back out. The chapter on socialism reveals more emotion and the one on women more apprehension than other chapters. But taking urbanely both the long-distanced prospect of the one and the already achieved emancipation of the other, our author concludes in a mood reminiscent of his friend Bryce: "Democracy is the only possible government today and for the immediate future; the only workable theory, the only practicable system. We must accept it pragmatically if not from conviction. Good or bad, we of the west are finally committed to it."

T. V. SMITH.

The Church in the City

THE CITY'S CHURCH. By H. Paul Douglass. The Friendship Press, \$1.50.

A STRIKING parable of the apparent "diminished influence of religion" as indicated by the "physical dwarfing and distortion of the church in contrast with the towering city," is discovered by Dr. Douglass as he writes his preface to this study of the city's church. Instead of looking up at a church spire pointing heavenward he finds himself looking down from a skyscraper window at the point of a church spire far below; and the sound of church bells, instead of calling ethereally from above, only rises along with the jangling noises of the street. The church, and its priest pacing in the walled yard of pocket-handkerchief dimensions behind the church, "appear flattened, squat." But the accuracy of the parable, as soon as spoken, is doubted. It may, indeed, be taken as "an implicit challenge, but not as a verdict in advance of a broad survey of all the facts"; for, after all, only a very small part of the city's total area is built up with skyscrapers. In that far greater part of the city which is made up of hundreds of miles of streets and acres upon acres of little houses, the church spires still dominate the skyline. While one may make a sorry showing for the church by contrasting it with the city in its most exceptional and spectacular aspects, Dr. Douglass' studies lead him to the conclusion that it is not a far cry from the sort of church that would fairly reflect the city's vast middle classes to the church which actually exists. The church is not utterly dwarfed by the city.

This does not mean, however, that Dr. Douglass thinks all is well with the church in the city, nor that he is content to let things rest as they are. Indeed, he finds that while "the church is deeply rooted in the city, and shows persistence and versatility in keeping up with the city's changes . . . it has no assurance of a walkaway; at most it has but a fighting chance." And if this is true in those institutional aspects of its life which can be measured, it is likely to be much more the case in those imponderable elements which do not lend themselves to such treatment. "Very likely the church is getting along better institutionally than it is spiritually." And the thing that can be done about it is to observe the conditions under which churches grow in an urban soil, and to learn as much as possible about the limits within which organized effort can helpfully affect the process. This can be done if one "will patiently observe the facts and reflect upon them." To observe the facts and reflect upon them is what the book undertakes to do.

To aid him in such observation and reflection Dr. Douglass has at hand an enormous amount of carefully gathered and scientifically organized material, collected by the staff of the Institute of Social and Religious Research, of which he is research director in charge of studies of the church in American cities. Much of the material in this book has, indeed, already appeared in other bulky volumes from the author's pen, the "St. Louis and Springfield Church Surveys," "1000 City Churches," "The Church in the Changing City," etc. The substance of this book is, in fact, a condensation and presentation in a more popular form of the findings of that series of studies. Out of this great store of knowledge the church in the city is pictured in a great variety of aspects through representative examples. Definite conclusions and recommendations are presented. Above everything else, the author believes, the hope of the city church lies in greatly increased co-operation between churches, denominations and every other kind of interested organization. The fairly commonplace but not insignificant conclusion of it all is that "in American cities cooperative human effort, with science to interpret whatever situations have evolved or may evolve, can go far toward assuring the adequacy and effectiveness of city churches as institutions."

CHARLES T. HOLMAN.

The Role of Emotion

EMOTION AS THE BASIS OF CIVILIZATION. By J. H. Denison. Charles Scribner's Sons, \$5.00.

THE PERSON who attempts to define civilization is walking on the edge of a precipice. And any minute the great fall may come. The simple question as to what civilization is can be answered in only such relative terms that they are no answer at all, hence a discussion of civilization usually ends in wondering if there is such a thing.

Yet, in its narrower sense, civilization is generally considered to be the moral, religious, and economic condition in which people find themselves at a given time. By this interpretation it is possible for us to compare one position with a past or future position. For example, we compare civilization of today with that of the Roman period. In so doing we can prove to our own satisfaction that today is more or less advanced than yesterday. But always we must be careful not to define specifically, but only relatively, what we mean by civilization.

J. H. Denison, in his "Emotion as the Basis of Civilization," very soon gives us to know that he is not going to debate or even attempt to define the meaning of the term civilization. He admits that it is something, and from that hypothesis proceeds to develop the theme of his book. "The main thesis of the book is that every successful civilization has owed its success to an elaborate system by which certain emotions were cultivated; that it has met with disaster when its rulers have neglected or interfered with this system, and that a perfect coordination is necessary between the forms of government of the group and the emotions which are developed by its religion and customs."

The author recognizes that emotion is only one of the many explanations of our development. Very likely a great number of factors have influenced us. Some say that reason is the chief factor, while others hold that climate is most important. Though admitting the presence of other elements, the author argues that emotion is a vastly important one, too—if not the most important, certainly not the least.

The book very decidedly gives a new point of view on this very much reflected question of civilization. It is fresh, inter-

esting and convincing. Moreover, it is important in that it interprets and explains facts of history in such a way that a whole new appreciation of them is possible. For this reason, if for no other, the book is a worthy contribution to research.

BASCOM KENNADY.

Education and Character

CHARACTER BUILDING IN COLLEGES. By W. A. Harper. The Abingdon Press, \$1.50.

PRESIDENT HARPER has clearly presented the challenge of Christian character education to the church college. In keeping with the best traditions of education he has insisted upon character as the fundamental objective of all education, and upon religion as the basic element in character as developed in the Christian college. Religion, to him, is not to be conceived in terms of dogma or institution, but in terms of a quality that pertains to the entire range of the student's experience. He rightly insists that unless the Christian college prepares professional and lay leaders to return to the church with an adequate spirit and equipment for religious leadership, it can scarcely consider itself a church institution. The author is in accord with the best current educational trends in relating education directly to the vital experience of students.

W. C. BOWER.

Whole Wheat Bread and Tabasco Sauce

LEAVES FROM THE NOTEBOOK OF A TAMED CYNIC. By Reinhold Niebuhr. Willett, Clark & Colby, \$2.00.

WHEN I opened this beautiful book I became reminiscent. I recalled a certain meeting of the Wranglers, famed preachers' club of Detroit. Dr. Hough was there, likewise Doctors Vance, Atkins, Emerson, Hoag, Record, Sanborn, Franklin, and Dean Marquis. Before this group Reinhold Niebuhr appeared for the first time in the role of essayist. His subject was "Is God Omnipotent?" It was not at all a conventional treatment of the theme. The essayist actually expressed doubts that God can do everything and still be God. During the reading of the paper Dr. Vance twisted about in his chair; Dr. Hough's dark eyes sparkled; Dr. Record's austere countenance relaxed into the ghost of a smile; Dr. Emerson's thin aristocratic lips tightened; and Dean Marquis' pipe went out. Nobody slept, and there was generous applause when Niebuhr finished. Dr. Atkins led off in the discussion that followed, and began by saying, "Niebuhr has all the tricks in the bag, he is going far and is already on the way."

Yes, Niebuhr has gone far. If he were an actor it would be just the thing to say that Niebuhr's name is now in the bright lights on Broadway. When Dr. Clarence Cook Little, in his sensational farewell baccalaureate sermon at the University of Michigan last June, wished to classify himself religiously, he said that he stood with Harry Emerson Fosdick, Kirsopp Lake, and Reinhold Niebuhr. Pretty tall company, this!

Dr. Niebuhr's ministry here in Detroit was a thing of marvel to those of us who knew him intimately. His was a comparatively small church, representing a rather conservative communion. He was not a popular preacher in the usual sense of that term. People were not "turned away" from his services, but brains were represented in his audiences, and the tall, slender preacher with the high forehead and the peaches-and-cream complexion dealt daringly with the most difficult and "dangerous" themes of the day. His preaching ministry,

however, was not limited to his own church. He appeared upon many platforms. Downtown Detroit heard him on numerous occasions, banquets, conferences, clubs; and always he stimulated thought and made the reactionaries uncomfortable and sometimes wrathful.

Yet—and this is the thing over which we marvel—here in this industrial center, where anti-union sentiment is strong and big business securely entrenched, Niebuhr championed unpopular causes, fired broadsides at Henry Ford, flouted the superpatriots, excoriated 100 percent Americanism, and withal was so human, so just and fair, that he held his congregation intact, or nearly so. Strangely, too, he escaped the editorial wrath of the conservative press and the open antagonism of the organizations solemnly set for the defense of the old order. True, it was rumored that the officials of the chamber of commerce held an informal thanksgiving service when it was announced that Niebuhr was leaving us, but that interesting bit of news didn't get into the papers. I think the secret of Dr. Niebuhr's ability to take advanced positions, to speak boldly, and yet at the same time escape the fate of some men less radical than himself, is his inherent love for humanity, his willingness to criticize himself and to confess his own frailties and foibles with delightful candor.

Some time ago I referred to Dr. Niebuhr as "our American Dean Inge," and I think I shall let that stand. Niebuhr is not "gloomy," though he is often pessimistic. This book, his latest, is frank, candid, and searching in its criticisms. I like to think of Dr. Niebuhr as "a celestial surgeon" who possesses an almost uncanny faculty for laying bare the quivering weaknesses and wrongs of our modern life. Yet the surgeon in him is never happy in operations as such. Niebuhr has the tenderness of Grover Cleveland when in a public address to a group of doctors that occupant of the white house said, "Tread gently, gentlemen, you deal with the temple of the Holy Spirit."

Dr. Niebuhr, "rebel saint" that he is, is much more than critic and iconoclast. Prophet he is, of course, but also shepherd and so very human. Here in his new book, entitled "Leaves From the Notebook of a Tamed Cynic," page 144, is a paragraph which helps to explain, I think, how this tall, willowy young rebel is able to say revolutionary things and get away with it: "Incidentally I wish the good church people who hate our mayor so much because he doesn't conform to their rules and standards could appreciate how superior his attitudes and viewpoints on race relations are to those held by most church people. It seems to me rather unfortunate that we must depend upon the 'publicans' for our social conscience to so great a degree while the 'saints' develop their private virtues and let the city as such fry in its iniquities."

Here are a few other excerpts from this book that will indicate its style and trend:

"It is difficult to be patient with one of these smart aleck Ph.D.'s on a western campus who imagines he can impress the world with his learning by being scornful of everything that was sought or done before this century."

"I do not intend to be mean in my criticism because I am a coward myself and find it tremendously difficult to run counter to general opinion."

"It is almost impossible to be sane and Christian at the same time, and on the whole I have been more sane than Christian."

"The church is like the Red Cross service in wartime. It keeps life from degenerating into a consistent inhumanity, but it does not materially alter the fact of the struggle itself."

"A man like that (speaking of a certain type of preacher) reminds me of the eunuchs of old who were robbed of their virility that they might adorn, without endangering, their

master's luxurious establishments."

Dr. Niebuhr's book is stimulating and wholesome. It is a combination of whole wheat bread and tabasco sauce. The volume covers a period of fourteen years. It is not precisely a diary but is of that character. It reflects its author's views on the world war, various phases of Europe as he observed it on two trips, reactions received from his parish work, and observations made while attending many gatherings over the country, and especially gatherings of young people.

People whose minds are closed will not enjoy this book. It will disturb them. Extreme radicals and extreme conservatives will not like it. Readers who are still learners will find much in Dr. Niebuhr's book to interest them and cause them to think. I especially commend it to young people, and to two classes in particular: those who are hypercritical of the churches, and those who are smugly complacent and satisfied with things as they are.

Dr. Niebuhr is not a confirmed cynic, neither is he wholly tamed.

EDGAR DEWITT JONES.

Philosophy

PRINCIPLES AND PROBLEMS OF RIGHT THINKING. By Edwin Arthur Burt. Harpers, \$3.50.

Dimnet's justly popular book on the art of thinking was swift and sententious; Burt's is deep and deliberate. That does not mean that it is heavy, for in reality few scholarly treatments of serious subjects are written with more charm. There is not a class-room cobweb in the whole book. But as compared with Dimnet, it is both more thorough in its psychological foundations and more copious in its specific applications. What could be more practical than the consideration of such questions as how we think, why we so often think wrong, how to avoid the hindrances to right thinking, how the thinking of scientists (called in academic circles "scientific method") differs from ordinary clear thinking, and how the processes of clear thinking can be applied with reference to problems of conduct, law, history and religion?

OUTLINES OF THE PSYCHOLOGY OF RELIGION. By Horatio W. Dresser. Crowell, \$3.00.

The author does not present or defend a system but gives a general survey of the progress of thought on the psychology of religion during the last quarter century—that is, since the beginning of the systematic study of the subject. He takes sides as little as possible, but evidently favors an empirical method and a rational view of religion which minimizes the supernatural.

THE PHILOSOPHY OF THE ABBE BAUTAIN. By Walter Marshall Horton. New York University Press, \$5.00.

Bautain's name will be unfamiliar to most of the readers of this page. That ignorance is nothing to be ashamed of. There are professional students of philosophy also who never heard of him. He was a French philosopher who spent most of his life in Strasbourg about a century ago. To his fellow Catholics he was the spokesman for an unimportant heresy known as "fideism"; to those of his Protestant contemporaries who knew him at all, he was one who had reacted to Catholicism after a romantic Sturm-und-Drang period and became the exponent of the clericalism which they opposed. As expounded by Professor Horton, of Oberlin, in this brilliant study, he was the formulator of a system of Christian philosophy, more akin to Neo-Platonism than anything else, but incorporating Kantian and post-Kantian elements, which has

recognized a potent but unrecognized influence on French thought, especially in Catholic circles.

READINGS FROM FRIEDRICH VON HUGEL. *Selected by Algar Thorold. Dutton, \$3.00.*

A collection of extended extracts, topically arranged, gives the substance of Baron von Hugel's teaching in regard to the approach to religion and the philosophy of religion. His treatment of the life of St. Catherine of Genoa furnishes concrete illustrative material. For most readers, the essence of his teaching can be derived from these selections better than from the five volumes from which they are taken.

THE ESSENTIALS OF EASTERN PHILOSOPHY. *By Prabhu Dutt Shastri, with foreword by Sir Robert Falconer. Macmillan, \$1.60.*

Two addresses delivered at the University of Toronto by the senior professor of philosophy at Presidency college, Calcutta. They present a brief and (so far as the nature of the subject permits) a clear exposition by one who is thoroughly familiar with western as well as with eastern thought.

A CATHOLIC VIEW OF HOLISM. *By Monsignor Kolbe. Macmillan, \$1.25.*

South Africa is producing a new school of philosophy. The present volume is a criticism and an extension of that evolutionary theory which was presented several years ago under the name of "holism" by General Smuts, who generously contributes to it an appreciative foreword. The theory interprets evolution as an inherent tendency to integration; that is, to the production of "wholes." Integration rather than differentiation becomes the mark of the ascending process. But Mgr. Kolbe, of the University of Cape Town, asserts that holism is not new but is as old as Christianity, was taught by St. Paul and the church fathers, and finds its culmination in the doctrine of the incarnation.

THE VISION OF GOD. *By Nicholas of Cusa. Translated by Emma Gurney Salter. Dutton.*

A fifteenth century classic of Christian mysticism, with a biographical sketch of this unconventional reforming cardinal by the translator and an introduction by that well known student of mysticism, Evelyn Underhill.

JESUS AS A PHILOSOPHER. *By Herman Harrell Horne. Abingdon Press, \$1.00.*

Only the title, derived from the first chapter, justifies the inclusion of this volume under the head of philosophy. The book contains a series of radio talks, delivered simultaneously to a university audience and to the world at large, on such topics as happiness, success, immortality, education and friendship, besides the one that gives title to the book. It is stimulating, popular, concise. Still, it is rather a perversion of language to describe Jesus as a philosopher.

W. E. G.

Peoples and Places

FAR PEOPLES. *By Grace Darling Phillips. University of Chicago Press, \$2.00.*

Here is an extraordinarily informing and interesting collection of material, much of it given in English for the first time, designed not only to give information about the customs and cultures of the people of the eight countries represented, but also to build friendly attitudes through sympathetic understanding. Stories and songs, poetry and games, food and dress are the materials employed. The author, as I happen to know, did not go around the world to collect her data, though the journey would have been well rewarded by such findings

if she had; but as a librarian in a great university to which foreign students flocked she enlisted the assistance of many natives of the countries concerned. Children and adults will be equally interested. If the creation of a friendly mind toward nations other than our own is a part of Christian culture, this book has a legitimate place in a series on religious education.

ACROSS THE WORLD OF ISLAM. *By Samuel M. Zwemer. Revell, \$4.00.*

If any Christian in the world knows more about the Mohammedan countries and peoples and about the mind of the Moslem than does Dr. Zwemer, I do not know who it can be. The veteran missionary, who has also been a traveler and student in this field for 38 years, here gives a comprehensive view of the faith of Islam and of the present state of thought and culture among the Mohammedans of every country which has a considerable Mohammedan element, with special attention to the revival of zeal and the revision of concepts which have come since the war.

THE ISTHMIAN HIGHWAY, A REVIEW OF THE PROBLEMS OF THE CARIBBEAN. *By Hugh Gordon Miller. Macmillan, \$4.50.*

A lawyer, former assistant to the United States attorney general, having made a special study of the diplomatic history of the United States in relation to Latin America and especially of those aspects of it which focus at the Isthmus of Panama, tells the full story of our relations to the countries of the Caribbean and presents a broad view of our international responsibilities in that connection. To his mind, it is no narrow national interest but one which must be considered as involving the rights and interests of the world at large. His equipment for this task includes a fine combination of information and insight. The author supports the view that the trans-isthmian routes are neither a private asset of the particular countries through which they pass—and therefore he refuses to be indignant at the alleged high-handed method of our acquisition of the Panama canal zone—nor do they constitute a sphere for exclusive control by the United States in its own interest. They are, on the contrary, of such international importance that they are subject to a right of eminent domain in which all nations have a legitimate interest.

OLD CIVILIZATIONS IN THE NEW WORLD. *By A. Hyatt Verrill. Bobbs-Merrill Co., \$5.00.*

The antiquities of America have suffered in popular esteem, in comparison with those of Egypt and Greece, because, while we have inherited the soil on which they grew, our own cultural tradition does not derive from the cultures which they represent. We Americans, when we delve into archæology on our own continent, are like new tenants rummaging in the attic of an old house. We find many interesting heirlooms, but they are not our heirlooms. Still, the more we come to be at home in the new house, the more we naturally want to know about the earlier occupants. Mr. Verrill was the discoverer, in 1924, of the remarkable Coelé culture in Panama. In this book he not only describes those findings, which he calls "the Pompeii of America," but tells also of the Mayas of Yucatan, the Toltecs and Aztecs of Mexico and their descendants, and the Incas and pre-Incas of Peru. As anthropologist as well as archeologist, he is equally interested in the contemporary survivals of primitive customs and cultures among the tribes that have had little contact with European civilization.

THINGS SEEN IN SICILY. *By Isabel Emerson. Dutton, \$1.50.*

Why do not more publishers have the good sense to make

travel books of a size and weight to fit the pocket and the hand. Here is one that does. But small as it is, it is packed with both information and enchantment—that unspeakable charm of Sicily, its history and legends, its scenery and people. The chapter on the Sicilian marionette theatre gave me particular joy, for I too know the teatrino in the Piazza San Cosimo, in Palermo, where the ancient art is preserved as nowhere else, where there is presented a Carlovingian cycle so extensive that there is a different play for every night in the year, and where I have sat by the hour, after the show, among the wood-and-wire paladins hanging in orderly rows in the wings, talking with Ermenegildo Greco, the presiding genius of the place. I am so wholly prejudiced in favor of an author who also found and appreciated Ermenegildo that my opinion of her book is probably worth nothing. Still, I must testify that it seems to me very delightful.

W. E. G.

CORRESPONDENCE

Bilingual Latin America

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of May 15, section "News of the Christian World," item, "Hartford's Special Course on Latin America," we read: "Courses offered will include the Spanish language, Hispanic-America literature," etc. Is not the Portuguese language included? Perhaps there is already a course in Portuguese in the Kennedy school of missions. Brazil has a population of between 37,000,000 and 40,000,000, nearly half the population of South America, and an area larger than that of continental United States of North America.

Portuguese is just as definitely and universally the language of Brazil as Spanish is of other Latin American republics or English of the United States. Why then do Americans persist in treating Latin America linguistically as Spanish only, apparently ignoring the fact that the official language and the literature of nearly 40,000,000 of the inhabitants is Portuguese. A just recognition of this fact and the usage of the term Portuguese as well as Spanish by writers and the press when referring to Latin America's linguistic situation will contribute largely to strengthen desired relationships in the area of intellectual and cultural life.

Rio de Janeiro.

H. C. TUCKER.

A Community Church in Moscow

EDITOR THE CHRISTIAN CENTURY:

SIR: The following paragraphs are part of a personal letter from Julius Hecker, Protestant preacher in Moscow. They reveal a missionary need which we believe will appeal to many readers of *The Christian Century*.

"If ever there was need for a progressive religious message it is now. . . . The old taboos are no longer feared and respected and the new moral standards based on class loyalty are as yet not sufficiently understood and appreciated. This is the negative aspect of the situation and it alarms many well-wishers of the revolution. On the other hand, the attacks on religion have roused many to think over the problem and now, I suppose, there is more searching and thinking on religion in Russia than in any other part of the world.

"You will be glad to learn that I succeeded in establishing a community pulpit in Moscow. . . .

"It is housed in a beautiful old Byzantine church holding about a thousand people. The organization is known as 'Red Chimes—the Church of the Toilers.' On Sunday morning there are services according to the Russian Orthodox cult and on Sunday evenings a forum is held in which every shade of opinion has an

equal right to express itself. There are Orthodox, Tolstoyans, theosophists, communists, anarchists, Jews and Gentiles. All enjoy the same right to express their views. There is no time limit for the speakers except the will of the audience, which, when they think that the speaker has said enough, shout 'Devolno,' which means enough, or they shout 'Prosin-prodolzhat,' which means 'please go on.' The meeting starts with an invocation at 6 p. m. and ends at 12 p. m. The chief speaker usually takes up from one to two hours for his lecture. The rest of the time is spent in discussion. This season I have given four lectures at this forum on the following subjects: 'Religion and Art,' 'Religion and Science,' 'The Bible in the Light of Modern Science,' 'Man, His Origin and Destiny.' Each subject attracted very large crowds and stimulated discussions.

"Besides, I am giving a regular course of lectures on Wednesday nights. For this season I chose the subject, 'The Struggle for a New Philosophy of Life.' So far I have delivered five lectures of this course, each of which was attended by not less than 300 to 400 people. This meeting lasts two and one-half hours, one-half of this time being used for answering questions. The intense interest in both the Wednesday lectures and the Sunday forum is the best proof that religion is not dead in Russia.

"This work is carried on under great handicaps. We are not permitted to advertise our meetings except by a small notice on the door of the church. We are not allowed to charge admission to the lectures, nor take subscriptions, hence our financial resources are very small, hardly enough to pay for the upkeep of the building and the janitor. Thus half the time we sit or, to be more exact, stand, for there are not enough seats to accommodate even half of the audience, in an unheated building.

"This 'Toilers' church' as an organization has existed since 1923 and is independent of both the 'Old' and the 'Living' churches. Its leaders are simple laymen from the ranks of the workers, but the church itself is attended by many intellectuals. I have known this organization for some time, but never thought that they would accept my cooperation and give me a free hand to carry out the program I have described. I am convinced that if this church is not closed by the civil authorities and I am left at liberty to do my work, we shall be able to develop a community institution which will spread its influence far beyond the limits of Moscow. It is now the only institution of its kind in Moscow and probably in the whole U. S. S. R.

"I am writing this because you and other friends of the community idea of religion will be glad to know that it is also planted in the republic of the soviets. Will it survive? I believe it will, especially with the sympathetic cooperation of our friends and brothers of the U. S. A."

Contributions may be sent to: Professor Jerome Davis, Yale university, New Haven, Conn.

HARRY F. WARD,
KARL BORDERS.

Military Appeal in Colleges

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been studying the school advertisements of the current issue of a certain monthly magazine published in the United States, a magazine with a gigantic circulation. Not counting professional and correspondence schools, I find 80 advertisements of educational institutions where the name of the school does not include the word "military" or an equivalent. Thirty-six use the word "military" to designate themselves. Eight, while not claiming to be "military" academies, institutes, or training schools, as far as their official names are concerned, have a statement in the smaller type of the advertising matter that military training is given. Thus, of 124 schools offering courses along broadly educational lines, 35 per cent practically stress preparation for war as an important or essential factor in what is offered.

From such Prussianization of American ideals may we be saved.

Lowell, Mass.

E. WAYNE STAHL.

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Summer Program for Radio Religious Services

The summer radio program sponsored and conducted by the Federal council and the Greater New York federation of churches, covering 44 stations from the Atlantic to the Pacific, is now in operation. The speakers are Rev. Ralph W. Sockman of New York, Rev. J. Stanley Durkee of Brooklyn and Rev. Charles L. Goodell of New York. The National Broadcasting company contributes its services entirely without cost.

Palestine Being Electric-Lighted

Along the Jordan, from the Sea of Galilee to the Dead sea, there is being constructed a series of water power electric stations that will develop the entire energy of the river. From these stations electricity will be conducted out over the country and Jerusalem will be "as brilliantly lighted as New York." All the towns from Nazareth to Bethlehem will be furnished with light and power.

Principal Jacks on America

Upon his return from a lecture trip to America, Principal L. P. Jacks, in an interview, discussed some aspects of American life. "The general feeling in the States," he said, "appears to be one of confidence as to the future. At the same time there is an element of misgiving, like that of one who is traveling at a break-neck speed or standing on a giddy height. The voice of the pessimist is not unheard in the land." Dr. Jacks thinks that most generalizations about the United States are false. The country is too vast, its life is too many-sided, and the elements of it too heterogeneous, to be covered by a single formula. "For example, it is not true that the people are bound body and soul to the worship of the 'almighty dollar.' Vast numbers of them are, but the forces which resist materialism are also in evidence, and are active everywhere." As to intellectual life, there is "an intense eagerness to learn; one might almost say that the American mind welcomes disturbance by new ideas. The hunger for knowledge is widespread, like the diffusion of wealth."

Colgate Provides Scholarships For Five Foreign Students

Pres. A. W. Beaven, of Colgate-Rochester divinity school, announces that five scholarships for leaders from the fields of the younger churches of the Baptist fellowship, those of Japan, China, India and other churches of the orient, have been provided by the seminary trustees. The scholarships will go into effect in the autumn.

Dr. Fosdick Says Protestantism Is Weak in Technique

In a recent sermon at Park Avenue Baptist church, New York, Dr. H. E. Fosdick indicated as a weakness of the Protestant churches the fact that they give their people little practical to do, whereas "Catholicism has a carefully worked out technique, rosary prayers, festivals of the church year, attendance on

the confessional," etc. The activity of Protestant churches has largely consisted in the proclamation of the great theories of the faith, and the presumption has been that by learning and believing these doctrines men would be made Christians. The

disappointing fact, however, has been that multitudes who knew and believed the doctrines have not been made Christians. "Here," said Dr. Fosdick, "is one of the greatest weaknesses of Protestantism. Our technique has largely broken down—

British Table Talk

London, July 16.

SCARCELY were the sounds of national thanksgiving ended, when the news was published that there was something unsatisfactory in the condition of the king. It is a difficulty, common enough in cases of pleurisy; and today, July 15, the necessary operation has been performed with satisfactory results. There is no cause for alarm, but everywhere sympathy will be expressed for the king whose patience and courage must once more be called into action. It is not expected that the halt will be a long one; but it is distressing to have another halt.

A Halt in the King's Recovery

From Westminster

The government is losing no time in getting to work; but inevitably its supporters on the left wing have shown much indignation at the difference between pledges and performances, and inevitably its members on the right plead for patience, and a recognition of hard facts. There has been "thunder on the left"; but the government has not been in the least danger. Mr. Thomas is seeking to induce local councils of all kinds to get to work upon necessary undertakings, which will reduce unemployment. Miss Bondfield has sought for \$15,000,000 to set the unemployment insurance fund free from the immediate fear of bankruptcy—she has been hotly attacked for this from the left of her party. In order to encourage empire trade \$5,000,000 has been granted to crown colonies and other dependencies for the development of agriculture. What! Encourage private ownership! the left cries in dismay. And when Trotsky was refused admission, there were some from the same direction who wondered when labor became a party ready to refuse shelter to political exiles. In the main the week now ended was marked at Westminster by a considerable measure of agreement between the government and its opponents, and by some warm criticism, not unexpected from its friends. This week housing, unemployment, empire development will be on the bill. It should be added that the chancellor of the exchequer has not failed to nail his free trade principles to the mast, much to the distress of certain statesmen in the dominions. He is as firmly against preference within the empire, as he is against safeguarding. But he is a practical man, and will not expect to enforce his convictions at once.

The Bishops and the Prayer Book

The bishops are seeking power to authorize as a temporary measure through

administrative action a certain use of the prayer book of 1928. They are seeking, that is to say, to have a policy for the church as a whole, and not simply to leave each diocesan bishop to adopt within his own range a policy of his own. There is anything but a complete agreement upon the policy of the church; three bishops in the upper house of convocation of Canterbury were opposed to the plan, and many churchmen are openly saying that the bishops are defying parliament and hastening rapidly the coming of disestablishment. But the great majority of bishops plead that there is no order at all in the church today; nominally the 1662 prayer book is law, but no one pretends that it is rigidly obeyed. And while the present state of things continues, the bishops simply cannot enforce the law. The result is that there is a license on the catholic side, which they could not stop even if they wished to do so. The Anglo-catholic will declare at once: "What are the bishops going to do with Dr. Barnes and his frankly avowed modernism, which is certainly not contemplated in the 1662 prayer book?" They plead that in the present position as administrators they are powerless. Under these circumstances the bishops believe that the acceptance of the 1928 book as an outward limit would make their task, difficult as it must be, not impossible. In all probability the various bodies concerned will give them the power but not without misgiving; they are asking, "What difference then did the action of parliament make?" Dr. Barnes, much against his will, has been brought once more into the foreground of the conflict. He has indeed been openly rebuked by the archbishop of Canterbury for wounding by his words, though inadvertently, the consciences and feelings of his brother churchmen. Dr. Barnes has published a letter today, which to those who know him, will have the ring of entire sincerity—no more sincere teacher is to be found than the bishop of Birmingham. "What especially grieves me," he says, "in connection with the controversy in which I am most unwillingly involved, is that my desire to unite faith in Christ to an enthusiasm for social welfare may be forgotten." At the same time the archbishop of Canterbury pleads that during the few years he has in which to serve his church, he may not be compelled to give all his strength to controversy but "may be set free to help the church so far as in him lies to attempt great things for God." It is a sign of a new spirit in the church, when its leaders chafe against the diversion of its energies to internal controversy, when the world of mankind is as a man that "dreameth that he eateth, and awaketh and findeth his soul empty."

(Continued on next page)

private prayer, family prayers, grace at meal times, meditation and religious reading, church attendance, the keeping of the memorial of the Lord's supper."

A Concrete Way to Help Chinese Missions

Books on China, old and new—on her language, literature, history, religions, etc.—are wanted for use at the West China Union university at Chengtu, Szechuan, West China. Former China missionaries,

BRITISH TABLE TALK

(Continued from preceding page)

A Terrible Accident At Gillingham

At Gillingham in Kent it has been the custom for many years to close a summer festival by a display of the local fire-brigade called "The Fireman's Wedding." This was always ended with the setting on fire of a dummy house and the rescue by the brigade of the people within it; it was counted a perfectly safe, and had even become a rather stale device. Last Thursday, suddenly flames were seen to dart from inside the bower. The fire was like a flaming torch leaping high above the woodwork; in three minutes the whole was destroyed and fourteen boys and men were burned to death; one more has died since. The people in the fete did not know what was happening till the band was ordered to play the national anthem, and everybody was asked to leave at once. Scarcely can so tragic an end have come to a summer festival. . . . Two other tragedies have taken place during the week under review, the sinking of H47, a submarine, and the death of eight Welsh miners in a pit explosion.

* * *

And So Forth

Liverpool is to have another new cathedral. The Roman Catholic church, which is very powerful in Liverpool, is to build a cathedral after the design of Sir Edwin Lutyens. It is noteworthy that the architect of the Anglican cathedral is a Catholic, the architect of the Catholic, a Protestant. The Anglican is the most noble example of gothic, the Catholic, it is believed, will be in the Wren tradition. . . . The question of the prime minister's salary has been brought up; it is nominally \$25,000, but with income tax reductions allowed for it is only \$17,500; the prime minister must keep a large household and entertain constantly. Therefore unless he is a man of private means he will end the year most certainly in debt. In 1921 a commission recommended that the amount should be raised to \$40,000, but the whole question is to be reopened. . . . So far we are waiting not without anxiety for news from the far east, where at the moment the Nanking government is considering its answer to Russia. What will Japan do? is the chief question asked and so far not answered. . . . The drought continues; some cities and towns are within three weeks of a water famine. St. Swithins day was hot and rainless; I spent it in Colwyn Bay, the hottest place in the British Isles, where the heat was 85 degrees. Householders are being ordered in many places to reduce the amount of water they use in house and garden.

EDWARD SHILLITO.

and other friends of China, in possession of such books have opportunity to contribute them to this cause by sending, before Aug. 15, to Dryden L. Phelps, 1800 Thousand Oaks boul., Berkeley, Cal.

Y. W. Conducts Vocational School For Women in China

November, 1928, witnessed the beginning of an experiment made by the Y. W. C. A. in Canton, China, in the opening of a vocational school for women, the only one of its kind in that vast country. It is housed in a building made possible by the generosity of Chinese in Honolulu, and back of the experiment is the

conviction of the association that only through economic independence could a Chinese woman escape her grievous afflictions of forced marriage, secondary wives and easy divorce. The school proved its need in the first year. It opened with fifty pupils, and the number has steadily increased.

Daily Outdoor Preaching at New York Church

Every day in the week except Saturday and Sunday an outdoor service is held on the strip of grass separating Calvary Episcopal church, New York city, from the stream of trucks and motors that swirl

Announcing!

MAN'S SOCIAL DESTINY

By PROFESSOR CHARLES A. ELLWOOD

Author of "The Reconstruction of Religion," etc.
Professor of Sociology, University of Missouri.

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(Signed) CHARLES CLAYTON MORRISON

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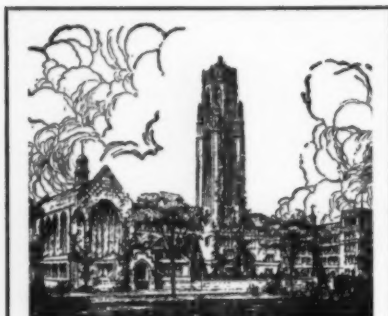
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clear Sunday evening at 7, with clergy and a robed choir leading.

**Three Denominations Plan
Center in San Francisco**

Three San Francisco churches—Trinity Presbyterian, Mission Park Congregational and Bethany Congregational—are soon to merge their resources in support of an interdenominational center. "Sectarian lines will disappear," says Rev. Homer K. Galpin, of Trinity Presbyterian,

Special Correspondence from Nashville

Nashville, July 17.

THE midsummer heat in these latitudes causes the entire population to lift up their eyes unto the hills. The era of automobiles and of good roads has enlarged the trickle of pilgrims that used to flow eastward each summer to our

nearest mountains into a veritable flood. Those mountains rise in three successive ranges, the Cumberlands, the Smokies and the Blue Ridge. The Cumberland range is nearest, but it is flat topped and not very high. Glaciers, so they say, of old decapitated it, leaving the soil poor and rocky. The Smokies (that is the name, to be exact, of only one group of the southern Alleghenies) are broken, precipitous, lofty, forbidding. But the southern reaches of the Blue Ridge are a mountain paradise. The soil, of decomposed granite, is deep and fertile. The contours are round and forest-crowned. Grasses and flowers flow upward to the very summits and inundate with beauty the valleys that lie between. If there is a fairer summer resort on earth, I have not seen it. Tennessee and North Carolina have been alert to the value of good roads, so that now paved highways lead one into the shadiest recesses and over the high tops of these inviting hill regions.

**Religion in the
Mountains**

The churches have not been slow to take a hand in this summer resort business. The Presbyterians at Montreat and the Y. M. C. A. at Blue Ridge have between them the smiling valley of the Swannannoa, and overshadowing both, the master peak of Mount Mitchell. A few miles eastward the Baptists rally at Hill Crest, while 50 miles to the south, about a little lake which they have made, nestling in a high valley, with blue mountains looking down, are the Methodists at Lake Junaluska. Every imaginable kind of church group resorts to these encampments. They are essentially that, though becoming with every year more and more substantially housed and equipped. Board secretaries pick up their office force and move in bodily. Laymen build cottages and settle their families in them for the summer. There is a bewildering succession of conferences, schools, assemblies, rallies and business meetings, as the various branches of church activity gather their forces to fill the dormitories and their speakers to adorn the platform. As I write, the Methodists, having already held a conference for and of evangelists, are beginning another, even more formidable, on religion and education. Great leaders from outside the communion are

being drawn upon. Dr. H. E. Luccock of Yale, Dr. George Walter Fiske of Oberlin, President D. J. Cowling of Carlton college, Dr. Norman E. Richardson of Northwestern, and Dr. W. L. Poteat, from Wake Forest, constitute an array of talent that cannot fail to be a magnet.

* * *

**Hinc Illae
Lachrimae**

I wish I could hear these men, and mingle with the choice spirits also to be there from among mine own people. I had a glimpse of those green North Carolina hills ten days ago, and their loveliness rests upon my imagination like a dream of heaven. And the soothing nights, with aromatic airs rolling down from pine and fir forests, cool enough to make covering grateful—how different from the swelter of July in Nashville! But this year it was not to be. I am having my fling in other ways, and am content.

* * *

**Missionary
Education**

At Blue Ridge is an extensive plant owned by the Southern Graduate college of the Y. M. C. A. The college conducts there a summer quarter of its regular courses and during the winter months maintains a preparatory school. The Missionary Education movement holds each year, at Blue Ridge, an interdenominational conference. It closed on July 5 an exceptionally interesting session. Within the last year or two there are signs of a decided gain in interest on the part of the young people in the cause of world evangelism. At Blue Ridge are held also each year very lively gatherings of student Y workers. It is a very charming place, the pick of them all, I think, in scenic beauty and comfort, unique in being the one rallying ground of interdenominational activities.

* * *

And So Forth

In Nashville, after an absence of a month, I find little to chronicle. The schools are out; the pastors, judging from the announcements of Sunday services, are mostly away on vacation; the congregations are diminished. . . . George Peabody College for Teachers is the one busy beehive, its summer session as usual running to a higher figure than the winter term. There is a vesper service in the open air on Sundays, and many able speakers have been brought to address it. . . . West End Methodist church is pushing to the finish its noble educational building, located just across the street from Vanderbilt university.

GEORGE B. WINTON.

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commenting on the merger. "Unity in work and worship with individual intellectual freedom will characterize the federation." Present plans are for the erection of a new building to house the activities of the combined parishes. In addition to worship, club and dining rooms, a theater, gymnasium and dormitories are planned. An average of 10,000 persons a month have frequented the center since its establishment in a preliminary form. Its daily vacation school is the largest in the world. Rev. Norman W. Pendleton, of Mission Park Congregational, will serve as co-minister of the center, along with Dr. Pittman. "Trinity center," as it is called, "believes in the church as a society of Christians organized for the promotion of the reverent and grateful worship of God, education for the Christian life and the practice of Christian fellowship and service."

Y. W. C. A. Plans For World's Fair

The Chicago Y. W. C. A. is already planning for a new center in the loop to handle the crowds which it expects during the world's fair in 1933. From the feeble enterprise which the Y. W. was when incorporated in 1877 it has grown so that last year it served over half a million girls in a great variety of ways.

"King of Kings" Film In Foochow

The famous motion picture, "The King of Kings," was shown in Foochow, China, late in the winter, and for the first two weeks, it is reported, made a deep impression. When the film was taken to a Chinese theater and shown to the general non-Christian public, opposition developed. Radicals came in and held up the showing of the picture in the name of the kuomintang party, basing their protest on the claim that this film was a case of "religious propaganda," and therefore contrary to the regulations of the government.

World's S. S. Leader in Japan Returns to This Country

Horace E. Coleman, after more than 12 years' service as the representative of the World's Sunday School association in Japan, has returned to this country after completing the process of turning over the work of religious education in that country entirely to Japanese leadership. The development of religious education in Japan to the point where the direction of it could be assumed wholly by the Japanese is regarded as a great tribute both to the quality of Mr. Coleman's work and to the ability of his Japanese associates. In recognition of a great indebtedness to him, the Japan association has elected Mr. Coleman honorary secretary for life. Mr. Coleman is a Quaker of Bloomingdale, Ind.

Summer Conference of the Fellowship of Reconciliation

The date of the conference of the Fellowship of Reconciliation is Aug. 18-31, the place Epworth inn, Silver Lake, N. Y. The question of "The ordinary citizen and international change" will be discussed throughout the session; special attention will be given the theme, "The ordinary citizen and economic change" the last week.

During the last week will be held also the "Students-in-industry conference." Among the leaders scheduled for this season are Paul Jones, Arthur E. Holt, Benson Y. Landis, Leifur Magnusson, Frank Tannenbaum and Philip C. Nash. James Myers, 105 E. 22d street, New York, may be addressed for full information.

Half-Million Gift to Methodist Hospital

Mrs. Mary Hanson Carey has given \$500,000 to the Methodist hospital in Indianapolis. Of this amount, \$300,000 will be used to establish a memorial to her

father, Julius A. Hanson, and the balance for the establishing of a foundation of medical and health research.

National Christian Council of China Strong for Evangelism

The annual meeting of the National Christian Council of China was held on the campus of Hangchow Christian college grounds in late May. This year's meeting differed from earlier ones in that members were representatives elected by church bodies. Seventy-two per cent of the total Protestant Christian body thus sent delegates of their own choice. This

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Research Director of the Institute of Social and Religious Research, author of "The Church in the Changing City," "One Thousand City Churches," etc.

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annual meeting was preceded by five regional conferences, held at Mukden, Peiping, Canton, Hankow and Shanghai, some of which Dr. Mott and other leaders attended. At these conferences such sub-

jects as the city church, the Christian worker and evangelism were considered. All the regional conferences voted in favor of forward evangelistic movement. At the Hankow conference Dr. Mott made a

Special Correspondence from Pittsburgh

Pittsburgh, July 26.

TWENTY-FIVE churches, most of them among the strongest in the city, have united in Carnegie hall for Sunday evening meetings during July and August. In past years noted preachers from the

Union Summer Services

outside were as a rule brought in, but this season local men are heard exclusively. There is really no need to bring in outsiders, because such men as Dr. Albert Day, Dr. C. Wallace Petty, Dr. Hugh Thompson Kerr, Dr. Robert MacGowan, Dr. Forsythe, Dr. Woodfin, Dr. Milliron and others are leaders in their denominations. With 25 churches to draw upon, there are saints enough to fill the great hall, which seats 2,200. These churches cover a territory about two miles square. Scattered over the city are several other union groups, notably in Wilkesburg (known as the "Holy city"—for its many churches) and Bellevue.

Worship Is Exalted

One striking feature of the Carnegie hall meetings this year is that two ministers appear each evening, one to preach and the other to conduct the worship. This is only one more indication of the prominence given worship today in Protestant churches. Worship is an adjunct of culture. With more beautiful buildings, we feel we must have more beautiful channels of expression. Again, may it not be that the Protestant churches turn, in a kind of desperation, to worship? "Evangelism" has lost its charm; the "social gospel" no longer has the preeminence; music failed to draw the crowds; "sensationalism" left a bad taste; "fundamentalism" is becoming unpopular—and now we turn to worship; we see the Catholics drawing the crowds; yes, but they have

something deeper than worship: they believe something—that is the vital factor. I am convinced that in many cases the new emphasis upon worship is the last refuge of an almost defeated Protestantism. St. Francis used to say: "People will go to see a fire." What we need is the fire of faith, first of all in our pulpits.

What Other Churches Are Doing

Meanwhile a few great churches never abandon the evening service, summer or winter. There is Emory Methodist church, with Dr. Duncan, as pastor; the East Liberty Presbyterian, with Dr. Hutchinson; the Third Presbyterian, with Dr. McEwen, who has just been highly honored for his 30 years in one pulpit. Calvary Episcopal is solving the summer Sunday evening problem by showing motion pictures in the church yard; about 750 people attend. The majority of churches abandon the evening service entirely. By the way, do the Catholics have a "second service" except upon special occasions?

Books and Journals

I am impressed by the number of ministers who are subscribers to The Christian Century. Often men—ministers and laymen—approach me because they "differ radically" from or "heartily approve" things which they read in the "Century." Articles referring to "peace," to "missions" and particularly to "labor problems" seem to strike Pittsburghers hardest. There is also deep interest in union and liberal movements. I find men reading as never before. They watch the book reviews, and buy, borrow, exchange and devour books with remarkable keenness. They know what is going on. They are not satisfied with the "status quo."

JOHN R. EWERS.

To Christian Century Readers:

The manuscript of the new anthology POEMS OF JUSTICE

is about completed. As in the case of "Quotable Poems," which has proved immensely popular, "Poems of Justice" will represent the suggestions of many interested poetry lovers. If you have any special "favorites" to offer for "Poems of Justice," I shall greatly appreciate hearing from you. I might add that already about 350 poems of worth have been selected for inclusion. The book will be published in about two months.

THOMAS CURTIS CLARK,
440 S. Dearborn Street,
Chicago, Ill.

stirring speech calling for prayer and advance. Dr. Cheng Ching Yi was asked to give full time to the evangelistic campaign, which will cover a five year period. With regard to the need for missionaries, the commission closed its appeal with these words: "The present time calls for urgent efforts: Chinese Christians should increasingly assume responsibility. Even where the Chinese church has attained the self-directing stage of indigenous life, there is still great and vital need for missionaries with religious experience, vocational training, devotion to service, who are moved with a desire to assist their Chinese co-workers. . . . Missionaries with the sacrificial spirit are therefore urged to come to China and serve." Dr. T. C. Bau was chairman of the council.

Disciples to Meet In Seattle

The international convention of the Disciples of Christ will be held this year in Seattle, Aug. 8-14. The president of the convention is Harry H. Rogers, of Tulsa. The regular sessions of the convention will be supplemented by special "youth sessions" Aug. 9-13, at which the subject, "Searching self with Jesus" will be considered. Some of the addresses to be delivered at the regular sessions are: "Looking at Pentecost," by C. S. Medbury; "The Master's Ideal of Unity" (Christian unity sermon), by A. W. Fortune; "The Ministry of Foreign Missions to the World Today," by S. J. Corey, and "Whitened Fields," by F. W. Burnham. There will be a special address of tribute to the late Sec. J. H. Mohorter, by Rev. C. E. Lemon.

BOOKS RECEIVED

The Ordeal of This Generation, by Gilbert Murray. Harpers, \$3.00.
The Chumash Indians, by Gale Ewell. Harr Wagner Pub. Co., San Francisco.
F. B. Meyers, Preacher, Teacher, Man of God, by A. Chester Mann. Revell, \$2.00.
Samaria in Ahab's Time, Harvard Excavations and their Results. Scribners, \$3.00.
The Tercentenary Year of the Reformed Church in America. Board of Publication, 25 East 22nd St., New York. \$3.00.
Pope or Mussolini, by John Hearley. Macaulay, \$2.50.
Community Recreation, by James Claude Elsom. Century Co., \$2.25.
Reasons for Being a Churchman, by Arthur W. Little. Re-issue. Young Churchman Co.
Science and Religion Today, by Thornton Whaling. University of North Carolina Press, \$1.00.
The Way of Victory, by William Louis Potest. University of North Carolina Press, \$1.00.
Modern Materialism and Emergent Evolution, by William McDougall. Van Nostrand, \$2.75.
All Quiet on the Western Front, by Erich Maria Remarque. Little, Brown & Co., \$2.50.

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▼ Halford E. Luccock in "The World Tomorrow" reviews "LEAVES FROM THE NOTEBOOK OF A TAMED CYNIC"

"Tamed — or Untamed?"

by Reinhold Niebuhr

"IN THE year 1915, the city of Detroit, just then beginning to bulge and swell on gargantuan war profits, might well have repeated the much worn quotation, 'A child's among us taking notes.' For in that year Reinhold Niebuhr, at the age of twenty-three, fresh from the theological seminary, became the pastor of a little church consisting of eighteen families. Here, in *Leaves from the Notebook of a Tamed Cynic*, are the notes, or some of them. During the thirteen years that followed Mr. Niebuhr has set down 'reflections prompted by the experiences of a local Christian pastorate.' To what extent Detroit will ever read the 'notes' and reflect on them is problematical. There are many pages which ought to be interesting to Henry Ford, if he could ever spare the time from the collection of spinning wheels and water mills and other relics of a remote America, to read them. But they will be very widely read, even if Mr. Ford misses them. For they contain some of the most acute and penetrating and realistic criticisms of the assumptions on which Detroit and all industrial America is built and the conflict of the Christian ethic with those assumptions, which have ever been put into print. . . .

"Thoreau once wrote, in beginning a review of one of Emerson's volumes, 'My only fear is that I will not be extravagant enough.' We predict that a somewhat similar fear will possess many reviewers of this 'Notebook' of Mr. Niebuhr's. The book is marked on every page with a transparently sincere modesty.

" . . . But within this modest framework, there is included an outlook, put into concrete terms of scores of particular situations and personalities, on 'the brutalities which characterize men's larger social relationships,' and the ineffectuality of conventional Christianity in mitigating or transforming them; its romantic illusions, its evasion and premature solutions, and premature peace in the presence of an unattempted struggle. . . .

"The style sparkles. In Hans Christian Anderson's story of the Ugly Duckling the cat asks the duckling, 'Can you emit sparks?' The poor embarrassed creature had to confess that it could not. Mr. Niebuhr can. And does. It is not the epigrammatic Roman candle sparkling which Chesterton industriously fires off, but, to use an appropriate Detroit figure of speech, they are sparks which go off in a cylinder and create driving power. He crowds meaning into all the nooks and corners of his sentences. . . .

"This book will do more than any in recent years to make vivid and concrete the head-on conflict which exists between the basic principles and motives of our industrial civilization and the teaching and spirit of Jesus. For that reason it will have an influence out of all proportion to its modest size and plan. . . .

"One of the largest services that Mr. Niebuhr does for us is to take us for a walk around the block and show us the house we live in, the squat ugliness and cruelty of some of its ruling motives. . . .

"The book brings into view one of the most striking facts in the contemporary moral and religious situation in America that there should appear almost under the very shadow of the Ford smokestacks, in the center of the most complete expression

of a profit-motivated industrialism, one of the most formidable critics of the whole social order built around an industrial process, which this country has ever produced. In that connection his comment on Detroit is very interesting: 'There are few cities in which wealth, suddenly acquired and proud of the mechanical efficiency which has produced it, is so little mellowed by social intelligence. Detroit produces automobiles and is not yet willing to admit that the poor automata who are geared in on the production lines have any human problems. Yet we differ only in degree from the rest of the country. The churches of America are on the whole thoroughly committed to the interests and prejudices of the middle class.' . . .

"The range of themes is almost the whole circle of human life."

▼ Other Press Comments

ON LEAVES FROM THE NOTEBOOK
OF A TAMED CYNIC

From The Detroit News:

" . . . Niebuhr's critical mind probes deeply and honestly, and always fairly. His 'tamed' cynicism is tempered by that honesty, by his broad sympathy, and by his ever growing belief that men and women are essentially good."

From the St. Louis Post-Dispatch:

" . . . Mr. Niebuhr's concluding paragraph shows, as do many others throughout the book, that he is a sane realist. . . . "

From the Oregon Sunday Journal:

"If skeptic there be who believes that ministers are a race of hypocrites, let him read this book. . . . If ever there were a sincere, sane, wholesome expression of religious experience, it is here expressed."

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